



ECUMENICAL EPISTEMOLOGY

Strategic Studies: Why Peace is Superior to War.

By Pierre Beaudry, March 2, 2014



FOREWORD

In his Webcast of Friday, February 21, Lyn stated: “We must bring the different cultures of the planet, into solidarity in a common interest. *We now have to end war*, or at least war as we’ve known it. Quarrels, distribution problems, yes, they will persist; but war in general, must not occur any longer. The penalty of thermonuclear capability is too great.” (Lyndon LaRouche, [February 21st 2014 Webcast](#))

Therefore, the question is: “How do you put an end to the infantile habit of waging war?” The answer to this question is not easy to apply, but it is to be found in what Saint Augustine and Nicholas of Cusa have bequeathed to us through Bernhard Riemann; that is, the convergence of the consequences of the Holy Trinity.

This means that the time has come when human beings of good will must find a way to end war through an ecumenical form of discovery of principle, because if we don’t, mankind will not survive a thermonuclear war. This means that the *Al Qaeda War must be the war that ends all wars* before mankind ends its species in a thermonuclear cloud. This report has three sections:

1. ON THE CONTINUOUS MANIFOLD: RIEMANN, SAINT AUGUSTINE, AND CUSA
2. ON THE DISCOVERY OF AN ISLAMIC TRIPLY-CONNECTED MANIFOLD
3. IN CONCLUSION: THE RIDDLE OF SACRIFICE IN [THE RIG VEDA](#)

INTRODUCTION

“The key to solving paradoxes is not to think about them as coming from the Bottom-Up, but to think of them as the Universe and the Galaxy project them on Earth, from the Top-Down.”

Dehors Debonneheure

The underlying assumption behind the 13 year old Al Qaeda War is that the three opposing forces, Judaism, Christians, and Muslims were made to believe that the so-called dream of recreating a Caliphate Renaissance of the Islamic Taliban was in conflict with Judaism and Christianity. That is a bald face lie and that is why the *Peace of Faith* must be restored in order to let this Islamic aspiration come true. An excellent report on the truth of this matterofmind can be found in Hussein Askary's [BAGHDAD 767-1258 A.D.MELTING POT FOR A UNIVERSAL RENAISSANCE](#).

Let's look at the nature of the false underlying assumption behind this war and see how the problem can be resolved. The most essential requisite in addressing the ecumenical unity among Judaism, Christianity, and Islam is found outside of religion and consists in being able to see their ecumenical relationship as a reflection of an epistemological truth underlying the three religions in the way that it is expressed through the Christian notions of *agape* and of the Holy Trinity. This concept of Trinity, however, is not only a Christian concept, but also a shadow of the mental function of human creativity, which was best expressed in what Bernhard Riemann identified as a continuously changing manifold, but which takes its origin in the discovery of principle underlying The Rig Veda, the Great Pyramid of Egypt, the Five Platonic Solids, and the construction of the Astrolabe. It is that continuous historical manifold that you want to make people of other religions discover, such that the discovery becomes grounded on the interaction between the shadows of a Christian concept, the differences between Judaism and Islam, and the epistemological nature of the creative human mind understood as a Riemannian continuous manifold.

However, such a discovery of principle cannot be made outside of a rigorous understanding of how the problem of the Al Qaeda War can be solved, today. Once you understand that other religions and cultures also reflect the same epistemological truth as your own, then, you are equipped to deal with ecumenicism and you must act on that knowledge accordingly. But, you have to look for the unity underlying the three religions of the Book. You have to discover the unique epistemological characteristic which is the common denominator underlying those three religions.

From the standpoint of the scriptures, all three religions have the same basis in the Ancient Testament, but that is not what I am looking into. It is not any particular interpretation of the Ancient Testament which is a common source of the three religions, but, rather, a unique characteristic which reflects universal history of the human mind; that is, the history of human beings in accordance with reason. The only way to discover the unity of the three religions of the Book is to look at the history of knowledge from the vantage point of ideas as opposed to beliefs. And, the best way to solve the problem

of Al Qaeda from that vantage point is to solve the historical problem that Saint Augustine and Nicholas of Cusa solved with the question of the Trinity.

Why? Because, the question of the Trinity is based on how the mind works as a triply-connected continuously changing manifold in the manner that Riemann understood the geometry of human progress. This can be understood only when it is understood that the human mind can develop through *agape*, as established by Saint Paul in *Corinthian 1, 13*, the same principle which is reflected in the Peace of Westphalia. These concepts should be in congruence with what Askary recently emphasized by “the Promethean and Islamic concepts of *Istikhlaf* (that Allah/God had given mankind the task of development of Earth) and *Ihiya'* (Reviving a dead land as a religious duty).”
<https://www.facebook.com/hussein.askary>

This question, therefore, has to be viewed from the standpoint of universal history; that is from the history of change from universal principles as opposed to the history of traditions proper to nations. Universal history has no tradition because it does not relate to the past, except to change it. As Schiller demonstrated in his Iena Lectures, universal history is the movement of the transformation and transmission of the human species into the future by time reversal.

This means that American Bottom-Up thinking inside of the American Government must be thrown out and military strategists must begin to understand the real power of *ecumenical epistemology* and discover that the principle of securing an intention for the good of all of mankind is not different from the process of securing an intention for any of the three major religions of the Book: Judaism, Christianity, and Islam.

1. ON THE CONTINUOUS MANIFOLD: RIEMANN, SAINT AUGUSTINE, AND CUSA

“Scythian: [...] Through the world-soul each creature participates in the [world] order, so that [each creature] is a part of the universe. Therefore, it is necessary that this spirit, in the Beginning, be the Beginning. Now, love unites. Hence, this spirit, whose power is diffused throughout the universe, can be said to be Love-that-is-God. Consequently, the union by which the parts are united into one, or into the totality—without which [union] there would be no perfection— has God as its Beginning. In this way, we see clearly that all the wise have attained unto some [conception of] trinity-in-oneness. And so, they will rejoice and give praise when they hear the [same] explanation [of the Trinity] that we have heard.”

Nicholas of Cusa, *De Pace Fidei*, p. 648.

The problem of understanding a triune God comes from the necessity of understanding the geometric formation of a concept in the human mind as a continuous manifold. This notion comes from Bernhard Riemann and his outstanding doctoral dissertation What Riemann emphasized at the beginning

of his dissertation was that there is little chance that in the experience of ordinary common life, that one would be able to experience such a reality as a continuous manifold. He put the case bluntly as follows:

“Concepts whose modes of determination form a discrete manifold are so numerous, that for things arbitrarily given, there can always be found a concept, at least in the more highly developed languages, under which they are comprehended (and mathematicians have been able therefore in the doctrine of discrete quantities to set out without scruple from the postulate that given things are to be considered as all of one kind); on the other hand there are in common life only such infrequent occasions to form concepts whose modes of determination form a continuous manifold, that the positions of objects of sense, and the colors, are probably the only simple notions whose modes of determination form a multiply extended manifold.” (Bernhard Riemann, *On the Hypotheses which Lie at the Foundations of Geometry*, published in David Eugene Smith, *A Source Book in Mathematics*, Dover Publication, New York, 1959, p. 413)

In other words, because the five senses form an obvious multiply extended manifold, there are so many things to feel about in the universe that most people don't even take the time to worry about the way they think about them. They are so busy looking at things that they never pay any attention to their minds. That's been the biggest noetic mistake of mankind since the beginning of time. This is the reason why the Trinity became a fundamental concept of a continuous manifold to think about, in order to have mankind survive the religious warfare principle of oligarchism based on sense perception. Such is the uncommon difficulty of the concept of a Triune God, because the idea of a continuous manifold that the notion of the Holy Trinity implies has not been studied at all from the standpoint of epistemology. Outside of Saint Augustine, Charlemagne, and Nicholas of Cusa, no one has seriously paid attention to this crucial intention of that problem.

Therefore, the first difficulty that you will encounter with the Trinity is that the reality of a Triune God is unspeakable, because not only this is unspeakable in the way that we can think of God, but also because our power to express such a Triune God is not up to the task. This is why Saint Augustine opened his own study on the Trinity with the following disclaimer:

“1. Beginning, as I now do henceforward, to speak of subjects which cannot altogether be spoken as they are thought, either by any man, or, at any rate, not by myself; although even our very thought, when we think of God the Trinity, falls (as we feel) very far short of Him of whom we think, nor comprehends Him as He is; but He is seen, as it is written, even by those who are so great as was the Apostle Paul, through a glass and in an enigma: first, I pray to our Lord God Himself, of whom we ought always to think, and of whom we are not able to think worthily, in praise of whom blessing is at all times to be rendered, and whom no speech is sufficient to declare, that He will grant me both help for understanding and explaining that which I design, and pardon if in anything I offend. For I bear in mind, not only my desire, but also my infirmity. I ask also of my readers to pardon me, where they may perceive me to have had the desire rather than the power to speak, what they either understand better themselves, or fail to understand through the obscurity of my language, just as I myself pardon them what they cannot understand through their own dullness. (Saint Augustine, [*On the Trinity \(Book V\)*](#))

Augustine's treatment of the Trinity was made for the purpose of converting pagans to Christianity; therefore, his insistence was rather on matters that touched the paradoxical nature of the relationship between the Three Persons as One. In other words, the crucial paradoxes on heresy to be solved were the question of how Jesus was "begotten" instead of "adopted," and why the Holy Spirit was not generated as a son of God, but "who proceeded from both the Father and the Son (*qui ex Patre Filioque procedit*)." What is relevant for my purpose, here, is not the characteristics of the three persons, but the noetic characteristic of the triply-connected creative manifold itself; that is to say, how the human mind reflects the creative process of the physical universe as a whole.

That is why the function of going "through a glass darkly" as Saint Paul put it in *Corinthian 1, 13*, is not a sense perception experiment of going through a house of mirrors, but an experiment of going through the shadows of Plato's Cave. This experiment is essential for understanding the Trinity from the standpoint of epistemology, because it relates to the fundamental way in which the human mind acquires knowledge through the shadows of the five senses and reaches the light beyond. So, the focus has to be on knowledge as opposed to belief. Therefore, the most decisive question is: "Why is it that the human mind cannot think clearly about God, and yet, the human mind seems to be entirely constructed for the purpose of understanding the triune function?"

Of course, there is no clear answer to that question, but one thing is clear, and that is that the human mind seems to have a built in "infirmity," to use the term of Augustine. And that "infirmity" is the main thing to concentrate on, because of the obscurity of our language, which means that the human mind has a better understanding of the nature of God by looking in his own mind through a glass darkly rather than by looking into God's mind. So, what is the characteristic of the human mind's "dullness" that makes it also, curiously, in the Image of God? Augustine identified the problem as follows:

"For with what understanding can man apprehend God, who does not yet apprehend that very understanding itself of his own, by which he desires to apprehend Him? And if he does already apprehend this, let him carefully consider that there is nothing in his own nature better than it; and let him see whether he can there see any outlines of forms, or brightness of colors, or greatness of space, or distance of parts, or extension of size, or any movements through intervals of place, or any such thing at all. Certainly we find nothing of all this in that, than which we find nothing better in our own nature, that is, in our own intellect, by which we apprehend wisdom according to our capacity." (Saint Augustine, [*On the Trinity \(Book V\)*](#) Chap.1)

Aha! That's the secret: "according to our capacity." What does that mean? What Augustine is saying is that the principle of mind is the principle of discovering how mind is the means of its own process of discovering in accordance with its own relative powers. In other words, mind must understand as much as it is in one's own power to act on that knowledge, no more no less. Therefore, man can discover the power to understand that which is in proportion to his own power to act on changing the world for the better. That's the measure of change that each human mind must find, in its own right by time reversal because that is the invariant of change. And, this invariant is variable in each case and different for every human being, depending on how full or empty the glass is.

That is the performative task that Augustine is asking you to take on, and this is why the key is not to address the absolutely invisible and unchangeable nature of God, but rather to tackle the variable of

the invariant which exists in the constantly changing nature of each human mind. That's the nature of Helium-3, the Yutu principle. That's what the Sun does for the benefit of the Earth by spraying the Moon with Fusion fuel. That's the discovery of the Maat principle of proportionality in ancient Egypt, the balance of justice for each soul against the feather of Maat: *"Do to one as you do to another."*



Figure 1 Panurge going through the singularity of the Pythagorean Tetradic Steps. [HOW PANURGE DEALT WITH HIS AXIOMATIC CHANGE](#). (Illustration by Pierre Beaudry)

You have to be careful, here, because this proportionality doesn't mean that if you got beaten up by your father, you have to beat up on your children. It means that what is good for the religious soul, the same is good for the human mind. And, the main feature of this variable invariant is located in what Riemann called the continuous manifold; that is, the continuously changing triply-connected human mind which progresses and increases its power by increasing its energy-flux density. (See my report on [REFLECTIONS ON THE INVARIANT OF THE HUMAN MIND](#)) This invariant characteristic is not a paradox or a mystery of the faith, because this is how the mind actually creates new performative ideas from the future by time reversal. As Lyn put it: "The adequate solution to the paradox of negentropy lies within the domain of a theory of knowledge, an epistemology." (Lyndon LaRouche, [On LaRouche's Discovery](#), The Schiller Institute, reprinted from Fidelio Magazine, November 21, 1993) This is the strategic domain of ecumenical epistemology.

Let me illustrate this axiomatic change for you with the case of François Rabelais. I highly recommend that you read Rabelais' Book Five, *LANTERNLAND*, Chapters (32-48) and discover how Panurge goes through an axiomatic change by crossing over the voice register shift of the Pythagorean Tetradic Steps. (**Figure 1**)

In a nutshell, that Panurge experiment is the idea of human power of willfully going through an axiomatic transformation; that is of accepting one's nature of becoming as opposed to being. Thus, the only way to change is by understanding the true nature of the power of transforming the power of one's own mind. However, the problem that most people have with becoming is that they are afraid losing something along the way. So, they prefer to go along to get along, just in case. The point is that they will lose what they no longer need in order for them to move ahead.

Now, that fear of change is really very stupid, because, as you listen to your own fears, you actually lose the power you would otherwise gain by changing. That is the most unfortunate thing I've ever seen. The oligarchical reasoning, here, is to think that if God is the Absolute Good because he is unchangeable, then, change must be a very bad thing for you. That's a very dumb assumption, but most people make it all the time. It's a Zeusian infirmity. And, the reason people think like that, is because they are made to think that change is accidental and therefore what is accidental is bad for you. That's completely wrong, because change is far from being accidental. Change is essential for the universe, because it cannot perfect itself without it.

Moreover, one of the most beautiful examples of such a triply-connected performative idea of anti-entropic change is the Islamic discovery of the Astrolabe that I will discuss below. The point to stress, however, is that such a difficult road is a road of Damascus for most people, because it is filled with obstacles that most people fear to confront because of public opinion. "What will my neighbor think?"

So, why do people fear their neighbors so much? Because they don't know how to change and they want to keep up with the Joneses. They were never taught how to change properly by being sovereign of their own minds. Or, if they were told how to change, they rejected the option for fear that something might go wrong in the process. In fact, change is the power of becoming. So, the real question behind the fear of public opinion is: "How does the human mind achieve the power of becoming?" Augustine replied to that question as follows: "For that which is changed does not retain its own being;

and that which can be changed, although it be not actually changed, is able not to be that which it had been; and hence that which not only is not changed, but also cannot at all be changed, alone falls most truly, without difficulty or hesitation, under the category of being.” (Saint Augustine, *On the Trinity (Book V)* Chap.2)

That’s the difference between being and becoming. If you don’t agree with Augustine, then take the same question up with Cusa. Look at the difficulties that Cusa found about the diverse ways of looking at the Trinity among an Indian, a Chaldean, a Jew, a Scythian (Ukrainian), and a Gaul (Frenchman). Yet, each person, in this own way, personified a proportional axiomatic change like the one Panurge went through:

“Indian: Since the evident deceits were detected and as a result thereof the most prudent Romans and likewise the Greeks and Arabs destroyed the idols, it is by all means to be hoped, that the idolatrous Indians will act similarly; above all, since they are wise and do not hesitate to acknowledge the necessity of religion in the worship of the one God. If they also thereby venerate their idols in their manner, they will come thus to a peaceful conclusion in respect to the adoration of the one God.

“It will, however, be very difficult to achieve agreement from all sides in respect to the triune God. That is, it will appear to all that the trinity cannot be conceived without three gods. If there is a trinity in the divinity, so there will also be plurality in the deity. However, it was previously said—and in fact, it is necessarily so—that there is only one absolute deity. Therefore, there is no plurality in the absolute deity, but rather in the participating, who are not God in the absolute, but rather gods through participation.

“Word: God, as Creator, is three and one. As infinite He is neither three, nor one, nor anything that can be stated. The names which are attributed to God are taken from creatures, since He Himself is ineffable in Himself and is above all that can be named or stated. Those who worship God ought to adore Him as the origin of the universe; in this one universe, however, there is a multitude of parts, inequality and separation—namely, the multitude of stars, trees, men, stones is evident to the senses—the origin of all multitude, however, is unity; therefore, the origin of multitude is the eternal unity.

“In the one universe inequality of parts is found, since no part is similar to the other. However, the inequality derives from the equality of unity. Consequently, eternal equality is prior to every inequality.

“In the one universe, distinction or separation of parts is found. Before every distinction, however, is the connection of unity and equality. Separation, or distinction, departs from this connection. The connection is therefore eternal.

“However, there cannot be several eternal. Consequently, in the one eternity is found unity, equality of unity, and the union of unity and equality, or connection. Thus, the most simple origin of the universe is triune, since in the origin the originated must be enfolded. Everything originated, however, signifies that it is thus enfolded in its origin, and in everything originated a

threefold distinction of this kind can be found in the unity of the essence. And for this reason, the simplest origin of everything will be three and one.

VIII.

“Chaldean: Even if the sages are somehow able to grasp this, it nevertheless exceeds the comprehension of the common man. For as I understand it, it is not true that there are three gods, but rather that there is one, which one is three. Do you not wish thereby to say that that one is threefold in power?

At the point that the **Chaldean** intervenes, the reader must pause and also be asking himself how the threefold power of the Trinity can be expressed in the diversity of the unity of the universe, because the first difficulty of the connection between the multiplicity and the unity, as raised by the **Indian**, must be reflected somewhere in created things. This is the old Ontological Paradox of Plato from the *Parmenides*: the paradox of the One and the Many. The idea, therefore, is that if this triply-connected power in the human mind is nothing but a shadow of the triune power in God, the power of unity which is extended to the human mind through the Peace of Faith can only be expressed as a unifying form of incommensurable proportional interconnectedness between all things in the universe. Therefore, the principle of proportionality between power and reason, as Leibniz developed it, or the ancient Egyptian Maat principle established for the construction of the pyramids, must be the most appropriate shadow of this Triune power of God inside of the human mind. In this, you have found the Ariane thread which links up the historical discoveries of Ancient India, Ancient Egypt, and ancient Greece, through a well defined historical “hereditary principle.” I refer the reader to Lyn’s own writings about this “hereditary principle” from his 1993 masterwork: [*On LaRouche’s Discovery*](#), The Schiller Institute. This is how Cusa formulated the same principle of the power of God within the universe.

“Word: God is the absolute power of all powers, since He is omnipotent. If there is, therefore, only one absolute power, which is the divine essence, then to name this power triune, is nothing other than to say, that God is triune. However, the divine power should not be conceived such that it would be distinguished in opposition to reality, since in God power is reality itself. The same is true of absolute potentiality, which is also power.

“It appears absurd to no one, if it is said that the omnipotent divinity, who is God, would have the unity in Himself, which is entity, equality, and connection, so that in this manner the power of unity would unify or give essence to everything that has being—that is, a thing exists insofar as it is one; the one and entity can be interchanged—and so that the power of equality equalizes and gives form to everything that exists. That is, a thing is equal in that it is not more and not less than that which it is. For if it were more or less, then it would not exist. Therefore, it cannot exist without equality. Thus the power of connection unifies and binds together.

“Hence in the power of unity omnipotence calls being out of non-being, so that that which was not, becomes capable of being. And it gives it form in the power of equality and binds it together in the power of connection; just as one sees in the essence of love, how love binds together the loving with the lovable.

“Therefore, when man is called by omnipotence out of not-being, then unity arises as first in order, after which equality and then the connection of both. For nothing can exist, unless it is one. The one is therefore prior. And since man is called out of not-being, the unity of man arises as first in order, then the equality of this unity or entity—that is, the equality is the unfolding of form in unity, on account of which it is called the unity of man and not of the lion or some other thing. However, the equality can only arise out of the unity, for not otherness, but rather unity or identity produces equality. Finally, love or connection proceeds from unity and equality. That is, unity is not separable from equality and equality from unity. The connection or love is therefore such that, with the positing of unity equality is posited, and with the positing of unity and equality love or connection is posited.

“If therefore no equality is found, without it being the equality of unity, and if no connection is found, without it being the connection of unity and equality, such that the connection is in unity and equality, equality is in unity and the unity is in equality, and unity and equality are in connection, then it is obvious that there can be no essential distinction in the trinity. Namely, everything that is essentially different is such that the one can be, without the other existing. However, because the trinity exists such that, with the positing of unity the equality of unity is also posited and conversely, and with the positing of unity and equality connection is also posited and conversely, it is seen not in the essence, but in the relationship, in what manner one is unity, another is equality, and another is connection.

“However, a numerical distinction is essential. Indeed, the number two differs essentially from three. With the positing of the number two, three is not posited, and the three does not follow from the existence of two. Therefore, the trinity in God is not composed, plural or numerical, but rather the simplest unity. Whoever believes therefore that God is one, does not deny that He be threefold, insofar as he understands that Trinity as not different from the simplest unity, but rather as unity itself, such that that trinity, were it not in unity, were also not the origin, which is so omnipotent that it can create the universe and each individual.

“The more unified a power is, the more powerful it is; however, the more unified it is, the simpler it is. Therefore, the more powerful or stronger it is, the simpler it is. Hence if the divine essence is omnipotent, it is completely simple and threefold. For without trinity it were not the simplest, strongest, and omnipotent origin.”

Cusa is forcing the reader to reflect on the idea of unity, but not as a unity of mathematical equality. He is stretching your mind into the proportionality of becoming more or less. What Cusa is implying is the epistemological idea of proportionality as it was established by the ancient principle of Maat, and as it will later be improved by Leibniz in his 1671 Memorandum; that is to say, the proportionality between reason and power, which is a reflection of the infinite power and wisdom of God or the “proportion which is the infinity of omnipotence and omniscience.”(Leibniz [*On the Establishment of a Society in Germany For the Promotion of the Arts and Sciences*](#), The Schiller Institute).

The most interesting aspect of Cusa’s idea, however, is that he makes you discover that in the principle of proportionality, the human mind is always able to make the connection between incommensurable realities, but never capable of establishing a unity of equation between them. Only God

can do that by Being equal to who He is. This means that mathematics will always fail to give you an understanding of the universe. This is also the reason why the geometrical sign of congruence $::$ is infinitely preferable to the mathematical sign of equation $=$. But, let's see how a Muslim and a Jew deal with this problem of human infirmity.

“Chaldean: I am of the opinion that no one can disagree with this deliberation. However, that God had a Son and participant in His deity, this the Arabs and many with them assail.

“Word: Some name unity Father, equality Son and connection the Holy Spirit, since those designations, even though they are not proper, nevertheless suitably designate the Trinity. For the Son is from the Father, and Love or the Spirit is from unity and equality of the Son. That is, the nature of the Father passes over in the Son into equality. Therefore, love and connection arise out of unity and equality.

“And if simpler designations could be found, they were more suitable, as are, for example, unity, quiddity, and identity. These designations seem to unfold the most fecund simplicity of essence better. Also notice that there is a certain fecundity in the essence of the rational soul, that is, mind, wisdom, and love or will, since the mind exerts intellect or wisdom from itself, and from both proceeds the will or love. And this trinity in the unity of essence of the soul is the fecundity, which man possesses in his similarity to the most fecund, uncreated Trinity. Likewise every created thing bears the image of creative power, and possesses fecundity in its manner in greater or more distant similarity to the most fecund Trinity, Creator of everything. It is therefore not so, that the creature has its being only from divine being, but rather it has its triply fecund being in its manner from the most fecund three-and-one Being. Without this fecund Being neither the world could subsist, nor would the creature exist in the best manner in which it could be.

IX.

“To this the **Jew** responded: The Trinity, blessed above all, which no one can deny, has been explained in the best possible way. One of the prophets revealed it to us briefly, when he said, he had asked God how He, who had given others the fecundity of generation, could be sterile. And although the Jews shun the Trinity, because in their eyes it signifies plurality, they will nevertheless willingly acquiesce, as soon as they have seen that it signifies the simplest fecundity.

“Word: Also the Arabs and all wise men will easily see on the basis of these deliberations, that to deny the Trinity is to deny divine fecundity and creative power, and that to acknowledge the Trinity is to deny the plurality and community of gods. That fecundity, which is also a trinity, brings it about that it is unnecessary to have several gods, which mutually support each other in the creation of everything, for the one infinite fecundity suffices to create all that which can be created.

“The Arabs can grasp the truth much better in this way, as when they say in their manner, God has essence and soul, and add thereto that He possesses word and spirit. For if one says God has a soul, then this soul cannot be understood except as the reason or word, which is God. That is, reason is nothing other than the Word. And what is the Holy Spirit of God other than the love, which is God?

“Nothing is truly verified about the completely simple God, that is not He Himself. If it be true that God has the Word, then it is also true that the Word is God. If it be true that God has spirit, then it is true that the spirit is God. Having befits God improperly, since He Himself is everything; thus having in God is being. Therefore, the Arab does not deny that God is mind, and from this the Word or wisdom is generated, and from both the spirit or love proceeds. This is that Trinity which was explained above and is posited by Arabs, even though most of them do not perceive that they acknowledge the Trinity.

“Likewise you Jews also find in your prophets, that the heavens are formed by the Word of God and by His spirit. In the manner in which the Arabs and Jews deny the Trinity, it must certainly be denied by all. However, in the manner in which the truth of the Trinity was unfolded above, it must necessarily be embraced by all.

Thus, Cusa projects the light of Trinity as the triple shadow of Mind, Wisdom, and Love. That is the crux of the whole matter, because mankind will never become unified in his purpose without the congruence of those three human functions. This is where the fecundity of Helium-3 that the Chinese intend to extract from the Moon with the principle of Yutu, is the guarantor of unity and plurality among the nations of the Earth.

The interesting thing is that for Cusa, this is the rallying point of the Jews and Arabs in their ecumenical struggle for understanding each other. You will not need the whole Periodical Table to bring about the required fecundity of the fusion process on Earth. Only Helium-3 will suffice, because Helium-3 is the communion principle in the common-unity of mankind. This is how the enfolding of Helium-3 by the Sun on the Moon must be unfolded on the Earth. Leave to Chinese wisdom the task of bringing Islam and Judaism together with their project of Helium-3 and you will have begun to have permanent peace on Earth. But Ukrainians also have to come to terms with this Peace of Faith process as follows:

X.

“To this the **Scythian** responded: There can be no hesitancy in the adoration of the completely simple Trinity, which even now all those adore, who venerate the gods. Wise men say, God is the Creator of both sexes and He is love; thereby they wish to explain the most fecund Trinity of the Creator, as well as they can. Others assert that God, who is super-exalted, exerts the intellect or reason from Himself. They call Him God of God, and assert that He is the Creator-God, since everything created has a cause and reason, as to why it is this and not that.

“The one infinite reason of all things is therefore God. However, the reason, which is logos or word, emanates from that which produces it, such that, if the Omnipotent produces the Word, it becomes in the thing that which is enfolded in the Word; likewise if the Omnipotent says, "Let there be light," the light enfolded in the Word thus exists actually. Therefore, this Word of God is intellectual, such that a thing exists in reality, as soon as it is conceived as existing in His intellect.

“They furthermore say that the spirit of connection proceeds third in order. The latter connects all to one, so that there is unity as the unity of the universe. That is, they posit a world soul or spirit, which connects everything and by means of which every creature obtains participation in the

world order, in that it is a part of the universe. It is therefore necessary, that this spirit exist in the origin of the origin itself. Moreover, love connects. Therefore, this spirit, whose power is diffused throughout the universe, can be called the love, which is God or charity. Thus the connection, through which the parts are connected to the one or the whole, and without which there would be no perfection, has God as its origin. In this manner one sees clearly, that all wise men touch upon something of the Trinity in unity. Therefore, when they shall hear this explanation, which we have heard, they shall rejoice and give praise.

For man to reflect the identity between thought and existence, the human mind has to both reflect and act on what it reflects at the same time. This performative form of action is best expressed by a classical form of irony in artistic composition such as Ilya Repin's depiction of the mad Russian Emperor Ivan killing his own son. (See my report [ILYA REPIN AND THE IRONIC RANGE OF THE NOOSPHERE](#))

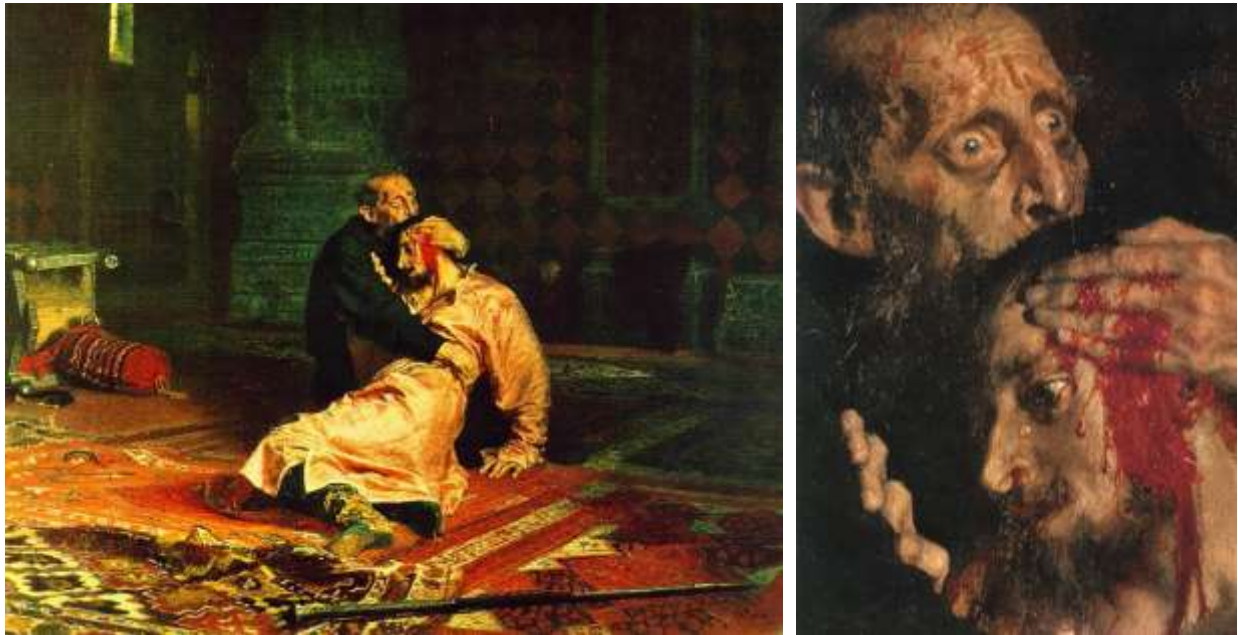


Figure 2 Ilya Repin, *Ivan the Terrible and his son Ivan on Friday, November 16, 1581*. 1885 (Tretyakov Gallery, Moscow)

For the dying son to forgive his mad father and his sinful act, he must shed a tear for the future of mankind. In this act of love of mankind and depicted as holding with his right hand onto to the thread of his life between his thumb and his forefinger, the son of Ivan the Terrible exemplifies the means by which the Ukrainian population can avoid war with Russia by a whimper. Why? Because, the tragic insanity of blood and soil of the raskolniki old believers cannot be washed away with violence. This single tear of forgiveness represents the salvation of the Russian people and the Slavic populations as a whole. The time

has come for the Ukrainian people to discover how to internalize that sublime moment for the benefit of peace in the world. The time for infantile revenge is over. Cusa knew that, in his own time, because he knew only too well how the Orthodox soul had discovered that God had the power of making something exist only by thinking about it. Isn't that also the way that the human mind is capable of creating the future through the discovery of a new physical principle, just by making it happen out of necessity, and thus, cause the universe to change by the very willful action of creating that future? To which the **Gaul** (Frenchman) replied:

“The **Gaul** responded: I have also occasionally heard the following argument brandished among the learned: Eternity is either ungenerated or generated or neither ungenerated nor generated. I see that ungenerated eternity can rationally be called omnipotent Father, whereas the generated can be called Word or Son, and the neither ungenerated nor generated love or Holy Spirit, since the latter proceeds from both; it is neither ungenerated, since it is not the Father, nor generated, since it is not the Son, but rather proceeds from both.

“Eternity is therefore one and it is threefold and completely simple. The one deity is threefold, the one essence is threefold, the one life is threefold, the one power is threefold, and the one strength is threefold. In this deliberation I have now progressed so far, that those things which were obscure are revealed as clearly as light, to the extent it is now granted.

“However, the greatest contradiction still remains in this world, since some assert, the Word has become flesh for the redemption of all, the others, however, think otherwise; therefore it is necessary for us to be informed as to how we can attain concord in this difficulty.”

(Nicholas of Cusa, [On the Peace of Faith](#) (De Pace Fidei), Translation William Wertz, Schiller institute.)

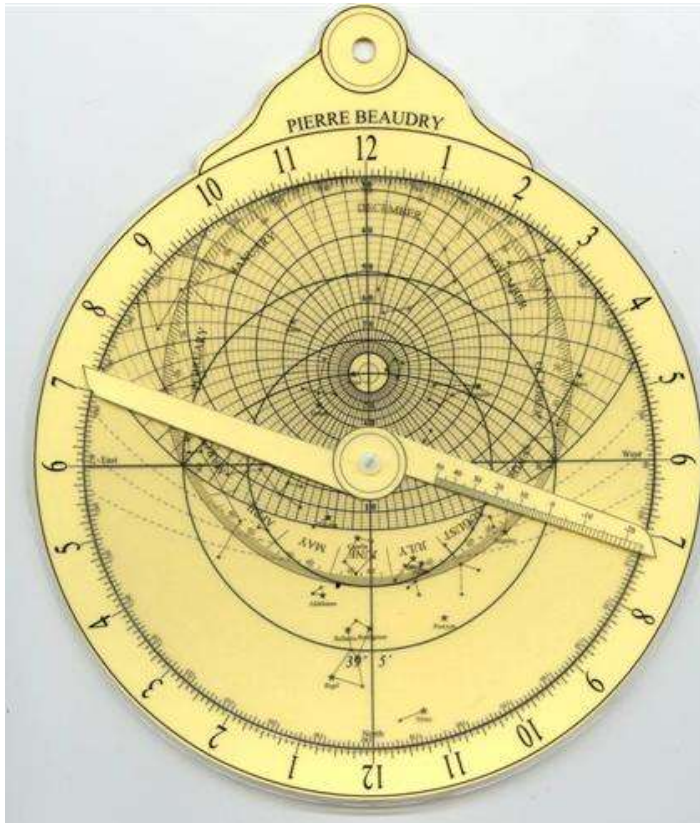
Therefore, such an epistemological simultaneity of eternity generated from a proportional and continuous manifold among an Indian, a Chaldean, a Jew, a Scythian (Ukrainian), and a Gaul (Frenchman), demonstrates that the epistemological idea of Trinity restores the old principle of Trinity under a new guise that never existed before, and through the process of which the difference between neither the ungenerated nor the generated can be generated as a Peace of Faith for the future of humanity. This is how the shadow trace of the Holy Spirit expresses itself in the creative process of the human mind; that is, as a future which actually exists in the here and now as a Peace of Mind enfolded within a Peace of Faith. That is how that which is neither ungenerated nor generated can presently exist in the future, as proportional to what is either ungenerated or generated. However, the question which remains to be answered is precisely Cusa's question: “How can such a discovery of principle be received and established as the universal concordance for the Peace of Mind enfolded within the Peace of Faith of all of mankind?” The answer to that last question is to be found in the historically specific ecumenical triply-connected manifold discovered by an Islamic soul using his mind.

2. ON THE DISCOVERY OF A TRIPLY-CONNECTED ISLAMIC MANIFOLD

“Insight, not a shyster’s ‘fact,’ is the truth about History.”

Lyndon LaRouche, HOW AN OPPORTUNITY WAS LOST.

The truth of any principle is to be found in history, but the world seems to have forgotten that the turn of the ninth century AD was the unique moment in the entire history of mankind when an Ecumenical Peace existed, during a very short period of time, among the Kingdom of Charlemagne, the Jewish Kingdom of Khazaria, and the Baghdad Caliphate of Haroun al-Rashid. This unique moment of the Peace of Faith among Christianity, Judaism, and Islam witnessed one of the greatest discoveries of the Arab Renaissance, the discovery of the plane astrolabe which was a reflection of this triple alliance of peace and development.



The Persian Muslim scientist-poet credited for building the plane astrolabe was [Muhammad al-Fazari](#) (Died C. 806 AD) who also wrote the poem: *Qaṣīda fī ‘ilm (or hay’at) al-nujūm* (Poem on the science [or configuration] of the stars). The idea of the astrolabe, from the Greek term, *ἀστρολάβος* (*astrolabos*), meaning “*star-taker*,” was discovered by Hipparchus around 150 BC. However, the modern astrolabe was not constructed until Islamic astronomers succeeded in building a three-fold manifold to forecast celestial events during the Baghdad Renaissance of Haroun al-Rashid.

Figure 3 Astrolabe made for Leesburg, Virginia at the latitude of 39 degrees 5’.

The plane astrolabe is a triply-connected and rotating instrument (Rete, Table, and Alidade) made to have the human mind master the universe by predicting the positions of the stars, the Sun, and the Planets from any position and time on Earth. In other words, an astrolabe is an instrument of forecasting the future from the vantage point of the Galaxy. It is in that sense that the astrolabe should be viewed as a Riemannian triply-connected manifold which relates the human mind to the great proportionality of the universe; because it takes into account three astronomical motions: the rotation of the heavenly stars of

the Universe as a whole, the rotation of the Sun inside of the Galaxy, and the rotation of the Earth and its observers inside of the Solar System and Galaxy. Thus, the Universe is to the Galaxy as the Galaxy is to the Solar System, in the same proportion that the Solar System is to the Human Mind. (Figure 3)

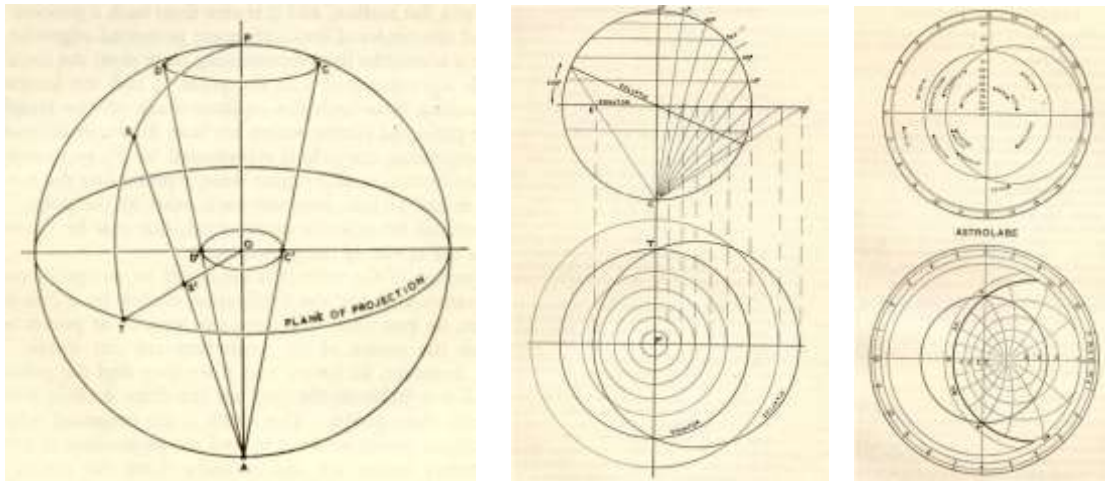


Figure 4 The triply-connected manifold of the Astrolabe. Left: South Pole projection of the Northern Hemisphere of the celestial sphere onto its equatorial disk. Center: projection of Almucantar positions (celestial latitudes) onto the disk of a Rete. Right: The Astrolabe Rete (top disk) is made to rotate the position of stars on the Table (bottom disk) on the day of your observation and at your choice of latitude on Earth.

Although the idea of the projection of the Northern Hemisphere of the Universal Sphere onto an equatorial disk poses no apparent problem, however, the projection of the Southern Hemisphere onto the same plane represents a total impossibility. Here, there is an incredible irony in which the Islamic builder of the astrolabe allowed his mind to go outside of the sphere of the universe in order to make his projection work. It is as if his mind had dared to look down at his own projection from the mind of God; that is, from the top down.

However amazingly daring this idea might have been, it was not a real paradox, because the intention of going outside of the universe was to enable the mind to defy and escape sense perception. Indeed, the idea was to be able to project stars from both hemispheres onto the same plane of an equatorial disk that extended outside of the sphere of the universe. Therefore, the stars of the Northern Hemisphere are projected from the South Pole onto the inside of the equatorial circle, and the stars of the Southern Hemisphere are projected on the outside of the same circular disk. Voila! This is how the impossible was made possible.



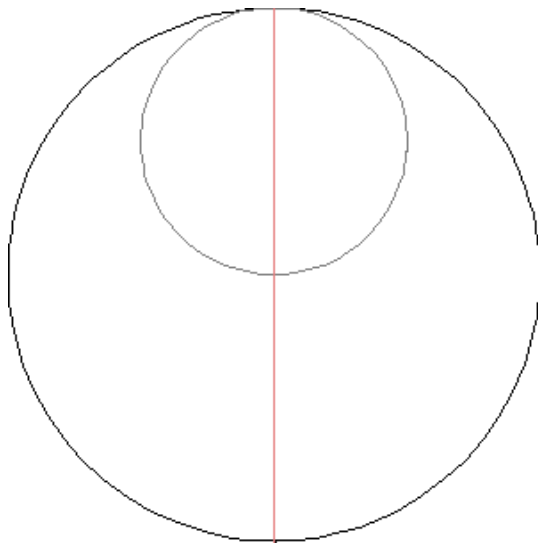
At the end of the Islamic Renaissance, in 1253, when the Mongols invaded Persia, the Persian polymath scientist, Nasīr al-Dīn Tūsī (1201-1274) from Baghdad, was released from prison by the Mongolian leader Hulegu Khan. Tūsī had been imprisoned by the Assassin terrorist group. According to Dr. Chingiz Qajar, of the Azerbaijan International: “In the end, it was, allegedly, Tūsī who persuaded the Hulegu Khan (Hulaku Khan) to continue his attack on Baghdad and destroy the Abbasid Caliphate there. The Khan succeeded in 1258 and afterwards made Tūsī one of his personal advisers.” (Dr. Chingiz Qajar, ["Scientists Who Made a Difference: Nasir ad-din Tusi and the Maragha Observatory"](#), Azerbaijan International, Summer 1996, (4.2) page 35)

Figure 5 The painting shows workers at the Taqi al-Din observatory of Istanbul. [1577 (AH 985)]. From [Shahinshah-nama](#) (History of the King of Kings)

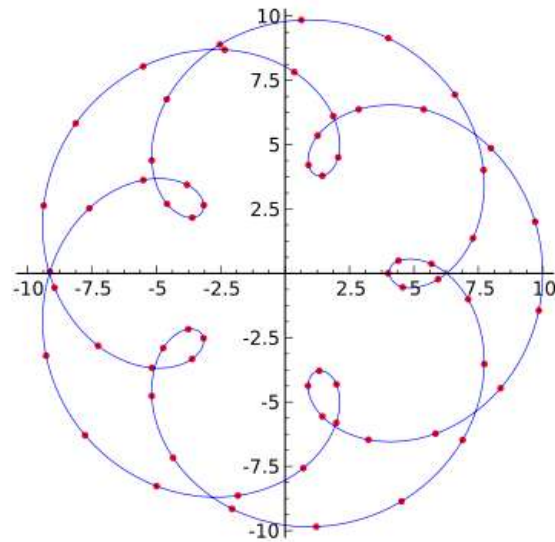
According to Qajar, it was Tūsī who convinced the Khan to build an Observatory in Maragha, when the Khan reportedly asked him: “And why do we need an observatory? Is the science about the stars so important that we should spend such a great amount of money?” Tūsī replied:

"Allow me to carry out an experiment. Let's arrange for someone secretly to go up this mountain and cast down a large empty caldron." And so they did. When the caldron came tumbling down, it produced such a terrible noise that the Khan's soldiers panicked. Then Tūsī remarked, "We know the reason for all this clamor, that's why. And so it is, if we know the secrets of the celestial phenomena, we will be calm on the Earth." (Reported by Haji Halifra, *A Book about the World.*)

This was said to be the way in which, in 1259, Tūsī convinced the Khan to allocate 2,000 dinars for the construction of the first Observatory built for the Defense of the Earth against incoming objects. During the same year, Tūsī also wrote a treatise on the Astrolabe based on resolving the paradox between linear and circular motions, but only from the top down. From the stand point of epistemology, the greatest advantage of the astrolabe for the mind is that it is an instrument which solves the paradox of projecting the sphere onto a plane disk.



Doubly-connected Manifold



Hypotrochoid interpolation

Figure 6 [Tūsī-couple.gif](#).

In this regard, four hundred years before Kepler, Tūsī made a series of astonishing tables of very accurate positions of the planets which were made explicitly to supersede the faulty Ptolemaic system of epicycles. His system was called after the name of the Khan, [Zij-i ilkhani](#) (*Ilkhanic Tables*), which he developed from multiply-connected spherical action, as exemplified by his concept of a doubly-connected circular action that became known as the [Tūsī -couple.gif](#). (See **Figure 6**)

Tūsī’s question was: How does a doubly-connected circular action generate an apparent straight line. By rotating inside of the larger circle, the non-linear motion of the point on the circumference of the smaller circle creates a limit ellipse around the diameter of the larger circle. When the ratio of the doubly-connected circles is smaller or larger than 2/1, the trace of the rotating point is no longer an apparent straight line, but a hypotrochoid interpolation. Imagine, then, a third circle half the size of the smaller circle of the doubly-connected manifold and you will understand the concept of a triply-connected manifold. Tusi demonstrated that the motion of the moving point is a mere appearance that *“will be seen to move on the diameter of the larger circle.”* Tusi wrote:

“If two coplanar circles, the diameter of one of which is equal to half the diameter of the other, are taken to be internally tangent at a point, and if a point is taken on the smaller circle—and let it be at the point of tangency—and if the two circles move with simple motions in opposite direction in such a way that the motion of the smaller [circle] is twice that of the larger so the smaller completes two rotations for each rotation of the larger, then that point will be seen to move on the diameter of the larger circle that initially passes through the point of tangency, oscillating between the endpoints. (Nasir al-Din al-Tusi, quoted in F. G. Ragep, *Memoir on Astronomy*, II. 11 [2], pp. 194-96.)

Moreover, the results of his *Ilkhanic Tables* were so precise that Tūsī succeeded in setting the change in orientation of the precession of the equinoxes inside of the Galaxy at the rate of 51 arc seconds

per year. Our modern value for the Precession rate of change is 50.29 arc seconds. One minute of arc is one three hundred and sixtieth (0.002777777) degree of a circle. The angle of one arc second is so small that it is imperceptible to your eyes. It is the equivalent of seeing the apparent size of a penny at a distance of 2.5 miles. The analogue of this force-free triple motion can be exemplified by the concept of the [Poincot Ellipsoid](#) rotating inside of the Galaxy during a period of approximately 26,000 years, or corresponding to 1 degree of a circle every 72 years. This is what the poets of [THE RIG VEDA](#) understood to be the great proportion of the Universe, whereby *“the year of the mortals is the day of the gods.”*

In the same 1259 year, Tusi created the Rasad Khaneh Astronomical Observatory in Azerbaijan, Iran, thus establishing an anti-Ptolemaic and anti-Aristotelian school known as the Maragha School Revolution. With his triply-connected epistemological method, Tūsī demonstrated the Aristotelian error of assuming that linear motion was the fundamental motion of the universe. Tusi proved both epistemologically and geometrically, that all motions in the Universe, including apparent straight line motion, are generated from non-linear multiply-connected circular action. Tusi also demonstrated that the Earth rotated around its axis and that its yearly motion was congruent with the heliocentric system. His notion of multiply-connected action was based on a method of interpolations between different observed positions.

The point to be made, here, is that by considering this form of triply-connected interpolation as a noetic process, rather than simply a geometric one, he was able to develop a notion of universal proportionality which was congruent with the Christian idea of the Holy Trinity and the Riemannian triply-connected continuous manifold. In other words, what Tūsī is demonstrating is that there is no reason why an Islamic mind could not understand the Christian concept of the Holy Trinity.

Don't make the mistake of reducing this heuristic device to a mathematical model, because you would be gravely mistaken. This is not a mathematical device. This is an epistemological performative method of demonstrating how you can generate the appearance of a lower geometric species (apparent straight line action) by means of a higher geometric species (circular action), from the top down. From a similar anti-entropic manifold, the intention of Tūsī's concept of interpolation was not to invent a perfect curve fitting instrument between curve and straight, but to respect God's natural complex astronomical motion by accounting for human error. The error, here is to think that the Tusi-couple expresses a unity of measure between the circumference of the small circle, half the circumference of the larger circle, and the diameter of the larger circle. No Islamic wise man would ever have the pretense of making a perfect instrument showing the equality between the circle and the straight line. That relationship is incommensurable. Tusi's point was to measure the celestial motions of planetary bodies in such a way that it would include human imperfection within the process of mastering the universe. It is this poetic margin of epistemological error which is essential to restore in science today as a substitute for the fallacy of the hegemonic role of mathematics.

The most interesting notion that Tūsī developed, however, was not in astronomy, but related to the epistemological difference between man and animal, as can be demonstrated through his elementary but true notion of the evolution of living processes through changes of higher levels of perfection. As he reportedly said:

"Animals are higher than plants, because they are able to move consciously, go after food, find and eat useful things. [...] There are many differences between the animal and plant species, [...] First of all, the animal kingdom is more complicated. Besides, reason is the most beneficial feature of animals. Owing to reason, they can learn new things and adopt new, non-inherent abilities. For example, the trained horse or hunting falcon... is at a higher point of development in the animal world. The first steps of human perfection begin from here.

"Such humans [probably anthropoid apes] live in the Western Sudan and other distant corners of the world. They are close to animals by their habits, deeds and behavior. [...] The human has features that distinguish him from other creatures, but he has other features that unite him with the animal world, vegetable kingdom or even with the inanimate bodies. [...] Before [the creation of humans], all differences between organisms were of the natural origin. The next step will be associated with spiritual perfection, will, observation and knowledge. [...] All these facts prove that the human being is placed on the middle step of the evolutionary stairway. According to his inherent nature, the human is related to the lower beings, and only with the help of his will can he reach the higher development level." (Quoted from Farid Alakbarli, [A 13th Century Darwin? Tūsī 's Views on Evolution](#), Azerbaijan International, 2001, (9.2), pp. 48-49)



The human will is therefore the crucial point, because will power is the epistemological driver of human evolution “with the help of his will [he] can reach the higher development level.” In other words, the uniqueness of man is to will himself into a higher dimensionality of evolutionary power. This seems to be a very advanced knowledge for the 12th century, but then again, Ancient Egyptians understood that more than 5,000 years ago. The reason that made Tūsī say that about the perfection of man comes from the fact that he refused to think from the bottom-up.

Figure 7 Nasiraddin Tūsī (also known as Nasir ad-Din Tūsī) (1201-1274).

3. IN CONCLUSION: THE RIDDLE OF SACRIFICE IN [THE RIG VEDA](#) (From my report [MIND AS A MATTER OF POWER OVER THE UNIVERSE](#))

“It must become our true pleasure, to locate the notion of value in what the creative (intrinsically noetic) powers of the human mind resonate still longer after the original discoverer were deceased, resonating as if through the heavens, as if forever.”

Lyndon LaRouche, MY SCIENCE & OUR SOCIETY

It was the great Indian scholar, Bal Gangadhar Tilak, who discovered that the ancient poem of [THE RIG VEDA](#) had been originally written in the North Pole region during an Inter-Glacial period where

mankind had lived. I refer you, particularly, to Chapter II, on The Glacial Period; and Chapter IX, on the Vedic Vernal Dawn moving round like a wheel across the whole of the heavens as viewed from the North Pole. When you read the poem of [THE RIG VEDA](#), you are struck with the lucidity of the poet who wrote that masterpiece and the playfulness with which he described the workings of his mind through the mastery of metaphor as the guiding principle for future generations. Whoever that poet may have been, he was of the caliber of Percy Bysshe Shelley when he asked the West Wind to grant him the wish: "Make me thy Lyre..." It is permitted to doubt of this northern hypothesis, but the doubt must be accompanied with Archeology of Mind, Paleontology, and Astronomy. In one word: the science of immortal ideas, Epistemology.

The sections that I have chosen for you, presently, have been extracted from a labyrinth of questions that the poet posed in a hymn to the gods called THE RIDDLE OF SACRIFICE. But, the answers to these questions, he has and he has not. The reader is, therefore, provoked to seek the answers to the likely answerable questions, and he soon discovers that the entire poem is an actual road map of the creative process of the universe proceeding through the construction of a North Pole celestial calendar, including both his own process of creativity and the poet's. The reader is, therefore, deliberately led to seek the triply-connected knowledge of what the poet knows and to abandon the quest of what he doesn't know. In other words [THE RIG VEDA](#) is a dialogue between the poet and the reader who is encouraged to solve the riddle that can be solved and to leave out what he cannot solve. That is the harmonic balance between reason and power. The whole process of the riddle is to discover which is which and to self-consciously make the difference between the two. Here are the sections I chose for you, from THE RIDDLE OF SACRIFICE. Some sections should become obvious to you, others will remain enigmatic:

- «2. Seven yoke the one-wheeled chariot drawn by one horse with seven names. All these creatures rest on the ageless and unstoppable wheel with three naves...
5. An ignorant fool, I asked in my mind about the hidden footprints of the gods. Over the young calf the poets stretched out seven threads to weave.
6. Unknowing, ignorant, I asked for knowledge about it from the poets who know: ***what is the One who in the form of the unborn propped apart these six realms of space?***
7. Let him who really knows proclaim here the hidden place of that beloved bird. The cows give milk from his head; wearing a cloak, they drank water with their feet...
11. The twelve-spoked wheel of Order rolls around and around the sky and never ages. Seven hundred and twenty sons in pairs rest on it, O Agni.
12. Some say that the father with his five feet and twelve shapes dwells in his fullness in the farther half of the sky. But others, here, say that the far-seeing one in the seven-wheeled, six-spoked chariot moves in the near half.
13. All the worlds rest on this five-spoked wheel that rolls around and around. Though heavy-laden, its axle does not get hot, nor has it ever broken in its naves.

14. The un-ageing wheel rolls out on its rim; the ten-yoked horses draw it up the outstretched path. All the worlds are kept in motion on the eye of the Sun that moves on though shrouded in dark space...

18. Whoever here knows his father beneath what is above and above what is beneath – *who with such mystical insight can here proclaim the source from which the mind of god was born?*

19. Those that are in the future they say are in the past; those that are in the past they say are in the future. The things that you and Indra did, Soma, still pull the axle pole of space as though yoked to it...

24. With the Gayatri foot they fashion a hymn; with the hymn, a chant; with the Tristubh foot a strophe; with the strophe of two feet or four feet they fashion a speech. With the syllable they fashion the seven tones.

25. With the Jagat he fixed the stream in the sky. In the Rathantara chant he discovered the sun. They say the Gayatri has three kindling-sticks, and so its power and magnificence excel...

39. The undying syllable of the song is the final abode where all of the gods have taken their seat. *What can one who does not know this do with the song?* Only those who know it sit together here...

42. The quarters of the sky live on the oceans that flow out of her in all directions. The whole universe exists through the undying syllable that flows from her...

48. Twelve fellies, one wheel, three naves – *who has understood this?* Three hundred and sixty are set on it like poles that do not loosen.”

([THE RIG VEDA](#): An Anthology of one hundred and eight hymns, selected, translated and annotated by Wendy Doniger O’Flaherty, Penguin Books, 1981. pp. 76-81, Section 1.164. The questions are highlighted by me.)

The written tradition has tons of interpretations for the *RIDDLE OF SACRIFICE*, so, I don’t intend to add any more that has already been done by men wiser than me. However, what I will say is that some questions deserve to be answered and some do not. The four questions that I have highlighted above are definitely worth answering because each in its own way interrogates the simultaneity of eternity.

People should not be puzzled by the meaning of [THE RIG VEDA](#). The hymns mean what they say and do, even when we don’t understand their meaning. It would be wrong to attempt to impose a spin on the verses that we don’t understand, because what is meant not to be understood should not be understood. This is the reason I have used the translation of Wendy Doniger O’Flaherty, because she is the most truthful and respectful translator I have found. Her lack of commentary and explanation is preferable to a mountain of speculative glosses that others indulge in.

The poet of [THE RIG VEDA](#) composed a lot of riddles that have no apparent solutions. Don’t worry about that. These are meant to precisely puzzle and trouble the mind, not to give any answers. The riddle method is meant to induce in the reader a moment of “learned ignorance” and make him discover

the inadequacy of his sense-certainty. This method of inducing perplexity is good for you, like the sound on one hand clapping.

What is important is to discover that you can participate in a community of principle in which the human mind can think and celebrate around the globe a joy of peace in an epistemological communion with any other human being. This report simply wanted to demonstrate that this was possible and that the communion of minds through such simultaneity of physical eternity could be achieved and communicated in a telepathic modality to any other human mind as a proof that The Peace of Faith is superior to war.

FIN